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A N
A N S W E R

TO THE
DAUGHTER'S DEFENCE

OF HER
F A T H E R,

Addressed to her Father Himself.

BY MARIA DE FLEURY.

And the Servant of the LORD must not strive; but be
gentle unto all Men, apt to teach, patient, in Meekness
instructing those that oppose themselves, 2 Tim. ii. 24, 25.

L O N D O N:

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TO THE
REV. MR. HUNTINGTON.

SIR,

YOU will perhaps be somewhat surprized at my addressing this letter to you, and not to Miss Morton, to whose pamphlet it is intended as a reply; but you will please to remember it was to you, and not to Miss Morton, that my former letter was addressed; and though that lady, from her great attachment to you as her spiritual father, has thought proper to answer me in your defence; yet as she repeatedly avows what she asserts to be your sentiments, (which if she had not, I should have taken for granted, as it breaths your spirit in every line) I think I am fully warranted to view the whole as much your own, as though it had flowed immediately from your pen, and in consequence thereof address my reply to you.

In your title page, you divert yourself and the public, with a very pretty and curious wit-ticism on my name; of which, Sir, I shall only

say, that it is a witticism beneath my notice. Madame (de Mara) Flora, and Co. Ridicule and Scurrility, are weapons I am not at all afraid of, they are sciences I have never studied, and wish ever to be ignorant of; I therefore with pleasure, leave you, Sir, and your Daughter to enjoy the laugh your humourous animadversions may have raised, it is a triumph I never wish to partake: Good sense, nervous argument, and sound divinity, are the only weapons I wish to make use of, and though these will never create the smile of merriment, yet they will carry conviction to the mind, and meet with solid approbation. By the word "Co." you doubtless mean to insinuate, that I had some coadjutors in writing my letter to you, permit me to assure you, Sir, that this is a great mistake; for though I am but an indifferent scribe, yet I never call in help; and as to the letter in question, the gentlemen of the Evangelical Association, were perfect strangers, even to my intention of writing, till after its appearance in the world. I assured Mr. Terry of this, when he waited on me for information whether I acknowledged it as mine? I told him, it was entirely my own, and that no other person whatever had the least concern in writing it. This is a truth, Sir, and a truth which a candid public will not disbelieve, when they observe the inaccuracies to be found in it; had I had the assistance of any judicious friend, it would have appeared in a more correct state; but I rather chose to publish

lish it rough as it came from my own pen, that it might appear what it really is, entirely my own. I speak the truth in Christ, I lie not, my conscience also bearing me witness.

You had no leisure, it appears, p. 2. "to notice an address from a nameless author;" now whether the author was nameless or not, whether the address was written by a man or a woman, was of very little consequence; the great thing to be considered was, whether the address itself contained the words of truth and soberness; and if it did, it ought not to have been treated with contempt; it demanded attention, from whatever quarter it might come. You ask my reason, p. 3. for not putting my name to it, and I will very frankly and ingenuously assign my reason for it. In the first place, I had no wish to "cut something of a flourish in the world as an authoress:" And in the second place, I had a wish that the truths contained in my letter, might be made useful to Mr. H. (but as I know, Sir, you were too great and self-important to receive even the greatest truth, and that truth expressed in the soberest manner possible, if coming from the pen of a woman) I was desirous to conceal my name, lest the publication of it should render one grand end of my writing abortive. I was not ashamed of my name, nor yet of the cause in which I engaged; neither had I any design to stab you in the dark; I have not stabb'd you at all, if you have received any blow, it is the truth, and not I that has given it. Neither, Sir,

was it from any fear of you ; the fear of man bringeth a snare, and in things of this kind, I hope I am superior to that ; I wish to treat you with all becoming respect, but I cannot commend you in things that are wrong, that would be paying the adulation of flattery ; neither am I to be terrified by the frowns of a mortal from telling him the truth, though that truth may be irksome to his ears, and painful to his present feelings.

Thus having assigned my reasons for not putting my name to the first edition of my letter to you, I shall now proceed in the first place, to examine the Motto your daughter has adopted, and which forms a principal thread of her discourse ; and this will lead to a refutation of the charges of rebellion, presumption, &c.

In the second place, I shall endeavour to vindicate myself from the charge of hypocrisy brought against me, which will lead me to say a few things concerning the Evangelical Association.

I shall in the third place, take a view of the nature of the divine law, first as a covenant of works, and then as it is the rule of the believers gratitude and duty ; in doing which, I shall endeavour to consider the glorious method, by which the law ceases to be the terror of the believer, and becomes his delight ; and this is not with a design to teach Mr. H. but hoping it may be made useful to the edification of some one or other of my readers ; for I am persuaded
there

there are some, who will not love the truth a jot the less, because it is brought to their view by the pen of a woman.

I shall fourthly enquire what are the effects of receiving the truth in the love and power of it; or, what is the spirit of the gospel; and

Fifthly, I shall conclude with a few thoughts more particularly addressed to you, Sir, and Miss Morton. And when I have gone through these heads, I hope you will find your queries and difficulties satisfactorily resolved. The reason I adopt this method, is this, were I to answer your queries one by one, as they present themselves to view, I should be obliged to transcribe almost, if not the whole of your book; which as it would be tiresome to me, so I presume it would not be either very pleasing or profitable to my readers; besides, it would swell the book to an unnecessary size: if they were solid, calm, and dispassionate, they would deserve a closer examination; but they are so trifling and jejune, that I rather choose to answer them in a more general way, and yet I hope, to the full satisfaction both of my own mind, and a candid public.

I beg leave to assure you, Sir, that I do not adopt this method of writing with the least design "to appear as a Divine in orders;" but I love order, and I don't know why it should be confined to divines: When I write, I generally first form my plan, divide my subject into different heads, and then I proceed with more ease

and delight than I otherwise should; for if I wrote, in a more deranged manner, my ideas would be confused.

Before I begin to consider your Motto, Sir, I think it will not be amiss to remind both you and myself of my own. "The Servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves," 2 Tim. ii. 24, 25. This is the command of God to all his servants to the end of time. When I first recommended it to your serious attention, I charged my own heart to remember it also; and sincerely hoped, by the assistance of divine grace, never to forget it. Whether I did transgress that command or not, in my letter to you, I refer to the determination of those who have read it; I am not conscious that I have, and must therefore deny all your charges of bitterness, ridicule, and wrath: I was not actuated by a spirit of bitterness while writing, and I am persuaded there are no expressions of wrath, much less of ridicule, throughout the whole; if there are, why did not your daughter quote at least one passage to give weight to her assertions? the reason is evident, there are none to quote.

It would have ornamented the lady's character, if, when she took up her pen to defend her spiritual Father, she had remembered my motto as well as her own; she would then have treated her antagonist with a little more seriousness, and less

less severity, and her pamphlet would not have been disgraced by such expressions as these ;

“ Madame (de Mara) Flora and Co.” p. 1.

“ This wife of Jeroboam,” p. 6.

“ Mighty Deborah,” p. 8.

“ Your Reverence,” p. 10.

“ I much suspect that you are one of Paul’s
“ doters, that know nothing of power ; for
“ I observed as soon as I read your letter,
“ not knowing the Author, that he or she was
“ a stranger to the divine power of religion.”
page 23.

“ Witch of Endor,” p. 24.

“ For you neither know Law nor Gospel, with
“ respect to the power of it,” p. 25.

“ Pope Maria,” p. 26.

“ A Lady of the faculty,” p. 28.

“ Mistress of Arts,” *ibid.*

“ A teacher of divinity, and that you had got
“ all your doctrines from Surgeons Hall,” *ibid.*

“ Doll Bridget,” *ibid.*

“ Mother Shipton,” *ibid.*

“ Rebellious woman,” *ibid.*

“ This imperious, accusing, designing, un-
“ savory letter of your’s,” p. 43.

“ An imperious woman,” p. 44.

“ An aspiring character,” *ibid.*

“ An hackney writer, that will undertake
“ any subject,” *ibid.*

“ Reverend Madam,” p. 53.

“ Mother Abbess,” *ibid.*

Now I appeal to every reader of common
sense and impartiality, whether expressions like
these,

these, become the delicacy and politeness of a lady of Miss Morton's liberal education; and who has herself been engaged in the education of others; much less do they become the servant of the Lord, who must not strive, but be gentle? I shall make no farther comment on these passages, only that I despise them, while I pity and pray for the writer of them. Your daughter very obligingly assures me, "she don't expect humour or witticisms from me, p. 49. She is very right in her supposition, for if she did, she would be disappointed: it is not a ready flow of low wit, or a gay vein of humour that will bring solid satisfaction to the mind, receive the approbation of heaven, or even the applause of wise and judicious men; and therefore I wish to lay aside every thing that has the appearance of wit and humour, as well as every thing that favors of bitterness and wrath; and as the servant of the Lord, pursue that line of conduct which my motto commands, and which I must beg leave to observe here, belongs to every christian, though more particularly to ministers.

I come now in the first place to consider the text which your daughter has selected for her motto, Isaiah iii. 12. As for my people, children are their oppressors, and women rule over them, 1 Tim. ii. 12. But I suffer not a woman to teach nor to usurp authority over the man, but to be in silence.

As

As the first of these texts appears in your title page, I expected to find some observations upon it in the course of the treatise, but I think it is not once mentioned; I apprehend the reason of that omission was, you discovered the application of that text to me would have been too gross an insult upon the understanding of your readers: and yet the latter, which is so frequently repeated, is no more applicable to me, than the former; I wish sir, you would be a little more careful, when interpreting the scriptures, to give them their real meaning, and not put your own glosses upon them, very contrary to the mind of the Holy Spirit who inspired them, merely to press them into your service, to serve a turn: this is a fault you are frequently guilty of, but it is no part of faithfulness, and very unbecoming a minister of Jesus Christ. However by your interpretation of this scripture, (viz.) I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence;—you level a charge against me of the breach of it, and a heavy charge indeed, even of rebellion against God, and presumption against you. Now, Sir, I must really plead not guilty; and in order to prove my plea, I shall take the liberty to examine your motto by other passages of the word of God, as scripture you know is the best interpreter of scripture; and I doubt not but I shall be able to prove that in applying this text to me, you have totally misapplied it;

it; and also to give its true meaning, to the satisfaction of my readers.

I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence, 1 Tim. ii. 12. Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home; for it is a shame for women to speak in the church, 1 Cor. xiv. 34, 35. It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things to the apostles. Luke xxiv. 10. and a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus. This man was instructed in the way of the Lord, and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. And he began to speak boldly in the synagogue, whom when Aquilla and Priscilla had heard, they took him unto them, and expounded unto him, the way of God more perfectly. Acts xviii. 24—26. And I intreat thee also, true yokefellow, help those women which laboured with me in the gospel, Phil. iv. 3. And the same man had four daughters, virgins, which did prophecy, Acts xxi. 9.

Now by comparing these scriptures together, I discover the real meaning of your motto to be
this,

this, that women are expressly and positively forbid to speak in the assemblies of God's people—to take upon them the office of preachers, or to bear any part of the administration of divine ordinances;—but that they are at full liberty to converse of the things of God, both by speaking and writing, not only with private christians, but also with the greatest ministers upon earth. Now if this be the true meaning of these scriptures, (which it really is) all your charges of rebellion, presumption, imperiousness, &c. brought against me, are false and unjust: I am innocent of any breach of this command, I have never sinned against it, I have never taken upon me the office of a preacher; I have never spoken in the assemblies of God's people, but have always observed the most profound silence in the churches, except when I join in singing psalms and hymns, and spiritual songs with the people of God, congregated together; which I apprehend you will allow to be no breach of the command. I have indeed wrote a letter to the Reverend Mr. Huntington, but I am persuaded you cannot find one command, from Genesis to Revelations, which forbids me to do that. Now if I am mistaken in this, and your motto is to be understood according to your application of it, I am not the first, nor the only woman who has transgressed it: Mary Magdalene, and the other women, when they told the apostles of the resurrection of the Lord Jesus, forgot they was commanded to keep silence;

lence ; Philip, the evangelist's four daughters, the women who laboured with Paul in the gospel, whose names, he says, were written in the book of life, and especially Priscilla, who presumed to take the great Apollos, an eloquent man, mighty in the scriptures, and fervent in the spirit, home to her house ; and together with her husband, to teach him the way of God more perfectly. These, Sir, if your application of your motto is scriptural, were equally involved with me in this great transgression, and were equally with me, rebellious, presumptuous, and imperious women ; nay, a thousand times more so, but will you dare to apply these appellations to them, although the Holy Ghost has honoured their conduct in these very things, with his divine approbation ? I think you scarcely will venture that, and yet if you acquit them of these charges, you must acquit me also ; for I and every converted woman under heaven, have an equal right with them to converse with, or write to the greatest minister of the gospel existing ; and here, Sir, permit me to intreat you to remark the great humility of the great Apollos ; what a lustre it put upon his eloquence and deep knowledge of the scriptures ! indeed it is the polishing grace, and makes every grace and gift, the christian or preacher possesses, shine with double splendour. I sincerely wish you, Sir, a large increase of it.

I think, Sir, I have fully refuted all your charges of rebellion, presumption, &c. and proved

proved the text your daughter has adopted for her motto, when applied to me, is totally misapplied. But before I leave this part of my subject, permit me to express my surprise, that as you understand this scripture in the point of view you do, you should suffer your daughter to follow my example, and transgress the same command. You know your motto does not say, I suffer not a woman to teach this man or that man, or the other man; there is no distinction, it is quite general; I suffer not a woman to teach, and if it is to be understood in that absolute, positive sense, that a woman must be so silent, as never to speak or write of divine things, or those things which are connected with divine truth; Miss Morton, when she took up her pen in the defence of her father, committed as great an act of rebellion against this command, as I did, when I took up my pen to reprove you Sir, and to point out the impropriety of your conduct, with respect to the Evangelical Association. I allow that Miss Morton's great attachment to you, Sir, might naturally lead her to commit this oversight, but I think your wisdom, and the love you certainly must be supposed to have for a daughter so full of affection and regard to you, should have led you to interpose between her and so great an evil; your fatherly advice should have been given, and if that was insufficient, your parental authority should have been exerted, in order to preserve her from an action, which (according

to

to your sentiments and her own) is a breach of the positive command of God, and which in consequence thereof, must certainly involve her in your displeasure.

I come now to the second thing proposed, which is to vindicate myself from the charge of hypocrisy, which will naturally lead me to say a few things concerning the Evangelical Association.

In the first place, what is candour? I apprehend it consists in impartiality, moderation, and sweetness in judging, and mildness and sweetness of expression, putting the best construction possible upon persons and things; and stands opposed to partiality, bigotry, rashness, and harshness of judgment, and severity of expression. Candour is not blind, it has eyes to see faults, but it never views them through a magnifying glass: neither is it lame, it has a hand to hold the rod, and it knows how to correct, but it has nothing to do with whips and scorpions. Now Sir, whether your mind was influenced by such a frame of temper as this when you wrote your "Modern Plaisterer detected:" I leave to the determination of your readers; but I can appeal to the searcher of hearts, that when I set down to write to Mr. Huntington, my earnest desire was that my mind might be influenced by such a spirit, and I hope I was not altogether disappointed of that desire: whether I was or not, I refer to the judgment of those who have my letter in their hands, and the spirit of truth and candour in their hearts; and they I am persuaded will

will bring no charges against me, either of bitterness on the one hand, or hypocrisy on the other; although Miss Morton is pleased to do so; however, it shall be my business now, to consider those two charges, and refute them as briefly, and with as much perspicuity as I can. They lay scattered up and down in many parts of your pamphlet, but in the 44th page, they are collected together, and make a very formidable appearance under six heads. I shall take the liberty to transcribe the passage, and then proceed to answer it.

“ I must now attempt a discovery of what
 “ you would, as an imperious woman, an aspir-
 “ ing character, an hackney writer (that will
 “ undertake any subject) be glad to conceal—
 “ namely, your hypocrisy; which appears six-
 “ fold—your hypocrisy to God—to his word—
 “ to your own conscience—to your Allies, or
 “ the Association that encourage you—to the
 “ cause of God—and to Mr. Huntington.”

This is an heavy charge indeed! its thunders are sufficient to strike a guilty heart with terror and confusion; but innocence can stand amidst the storm unaffrighted, unappalled! I lay my hand on my heart, and appeal to him to whom its inmost recesses are open, that every accusation you here bring against me, is totally false and groundless. “ An imperious woman, an
 “ aspiring character.” I have already refuted this, by proving that in writing to Mr. H. I by no means transgressed the command expressed in

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your

your motto, and consequently committed no act of presumption against you, Sir; which I suppose is meant by the words "Imperious" and "aspiring." "An hackney writer, (that will undertake any subject.)" You are mistaken, I never wrote for hire in my life, I have been, and still am, a volunteer in the cause of God and truth; I write from principle, and not for gain or applause, I despise them both; I am naturally of a studious disposition, and love writing, but my abilities for it are very small: however, such as they be, I received them from heaven, and to heaven I desire to dedicate them. I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost. The first of this sixfold charge, is "Hypocrisy to God," founded on my asserting, that I did not question your being called of God, both as a christian and as a preacher, although I charged you with being erroneous. Now I very sincerely believe the same of you still, Sir; I do not question your being called of God, both as a christian and a preacher, and yet I sincerely think you are in some things erroneous, and also that in your "Modern Plaisterer," you discover very little of the spirit of christianity, but yet I cannot find any hypocrisy in this; I think it bears some analogy to the definition of candour I gave you just now, which I believe to be a true one; and I heartily wish Sir, that you may be possessed of a little, nay, a good deal more of such a candid spirit; for then you will not

not pass that rash and unrighteous judgment which you frequently do, both upon the ministers and people of God, who differ somewhat from you in sentiment, or in whom you find any imperfection. As to reproaching or despising you, I totally deny the charge; there was nothing of rancour or scorn in my Letter to you, and therefore this does not need a refutation.

The second accusation is, "Hypocrisy with the word of truth." "You passed over in silence, every doctrine that is cleared in Mr. Huntington's book, and culled out what you hoped would countenance your hypocrisy: I have proved that you might by the same method, represent the bible itself in as bad a light."

Sir, I never denied there being some truth contained in your book, it would have been a sad thing indeed if there had not; but it was not my business to compliment you on that account, you have sycophants and flatterers enough about you to do that, and they are far more your enemies than I am. But what I had in view, was to point out to you, how much you had disgraced all truth, by writing in a spirit so very unbecoming your character, as a minister of the gospel of Christ; and how this can be construed into hypocrisy, I really cannot tell; and therefore I appeal from your judgment to that of a more candid public. As to the light in which I have represented you, Sir, I will not

say whether it is a good one or a bad one, but this I know, it is a true one; and as to the inference Miss Morton draws respecting the bible, and its great author, both here, and also in her sixth query, I deny that she has proved her assertion at all, her argument is fallacious, and has no solidity in it; and I prove it thus, the character of the Saviour was as perfect as the infinite perfection of Deity, and spotless humanity united, could make it; when he spake, it was with the utmost precision, for he knew the hearts of those he spake to, there was no possibility of his being deceived; and yet when he spoke the sharpest words which ever proceeded from his lips, he spoke at the same time, in all the meekness of wisdom. Now Sir, when you have an eye like his, that can penetrate the deepest recesses of the soul, you will then, but not till then, be able to form your judgment, and pronounce your terrible rebukes with equal propriety with him: and as to the written word, the scripture of truth, if I was to collect all the threatenings it contains from Genesis to Revelations, I could not represent the scriptures in a "bad" point of view; it is impossible to do that, it would appear, I acknowledge, in a very uncomfortable light to fallen man; but there is nothing in the awful denunciations of God's word, but what is perfectly consistent with the holiness, justice and infinite perfections of their divine author: but it is not so with your book, Sir, the spirit and language in which a great
part

part of that is written, and which indeed runs through the whole, is directly opposite and very disgraceful to whatever truth it may, or does contain in any part of it.

Your next charge of hypocrisy is directed to my conscience, but I think it is sufficiently refuted already, therefore shall only add, that as I have assigned my reasons in another place, for not putting my name to the first edition of my letter, it would only be tautology to repeat it here. I beg leave to assure Miss Morton, that my conscience bears a most incontrovertible witness to my sincerity in the whole of this matter; and therefore I shall with pleasure proceed to examine and confute your fourth charge, which is "Hypocrisy to your allies, or the Association that encourage you."

This accusation is founded on my asserting that I do not think Mr. H. to be an antinomian, in contrariety to the sentiment of the Evangelical Association. Now to be sure if I was an hired scribbler, employed by those gentlemen to vindicate their cause, it would be somewhat extraordinary that I should dare to differ from them in sentiment, and publicly contradict what one of them asserted from the pulpit; this would, I acknowledge, have been very presumptuous indeed, but I hardly need say that I am not guilty of this presumption: Miss Morton has proved it for me, for her charge of hypocrisy in this instance destroys itself, and is an unanswerable argument to prove

that I am independent of the Evangelical Association, which is really the case; so far from being hired, employed, or ever "encouraged" by those gentlemen, they none of them knew even of my intention to write, till after my Letter to Mr. H. was printed. Indeed, Sir, I studied nobody's opinion but my own, I wrote what my heart conceived to be true, both of you, Sir, and the Evangelical Association; and give me leave to assure you, Sir, that rather than pursue a different line of conduct to this, I would throw my pens and paper into the fire, and never write a line more while I breathe. As Miss Morton concludes this part of her charge, in a manner rather peculiar, I shall beg leave to transcribe the passage. "But this is not at all to be wondered at, for I am informed that your conscience will let you write on any subject—you can pen a treatise on the words of divinity, though not on the power; write a poem on candour, or an history of anatomy, or the dissection of mangled limbs." I shall make no comment on this, only beg leave to assure the lady that she has been misinformed. I now proceed to examine and confute your fifth accusation. "Hypocrisy in the cause of God."

If the Evangelical Association think Mr. H. an Antinomian, it is, I apprehend, because they know he holds an opinion, which in its consequences leads to antinomianism. Now the reason why I think him not an Antinomian, is
this;

this; I consider it is very possible for a man to entertain a sentiment, without seeing the full extent of the consequences to which that sentiment may lead. I believe this to be the case with you, Sir; and I also believe, and am persuaded, my candid readers will by no means suppose the Evangelical Association to be "false apostles, or deceitful workers," from the conclusion they draw of you, having such grounds for it; neither will they condemn me, as being "lifted up in the pride of satan," or as pretending to "the infallibility of a Pope;" because I view you in a more moderate and favourable point of light; and I really believe if Mr. Huntington, and Miss Morton, would weigh this in a calm dispassionate manner, they would themselves acquit me of any hypocrisy in the cause of God, and be ashamed that they had brought such a charge against me.

Your sixth accusation, is of "Hypocrisy to Mr. Huntington." If I were to say any thing to the first part of it, it would be tautology, as I have already given a reason, why it is very possible he may hold antinomian principles, and yet be no Antinomian. I deny the latter part of it to be true, I did not charge him with "rancour, spleen and bitterness, *for* doing his office, and vindicating his testimony;" but I did, and do still charge him with rancour, spleen and bitterness, in the manner of his doing it.

I allowed, p. 4. "If you thought yourself called upon, and that it was your duty to

“ vindicate either yourself or the truth, you un-
 “ doubtedly had a right to do it; but it should
 “ have been done in that spirit of meekness and
 “ gentleness which becomes the gospel.” These
 were my very words, Could I have allowed
 you any thing fairer than this? it was not your
 writing, Sir, but the spirit in which you wrote
 that I condemned, and which I am persuaded
 every serious candid christian must also condemn.
 I “ recommended candour” to you, Sir, I ac-
 knowledge; but that I “ heaped slander on
 “ you,” I absolutely deny: I treated you with
 plainness and faithfulness, but every thing that
 favour’d of satire or rudeness, I studiously avoid-
 ed. I wish, Sir, that when you write again,
 and when your daughter takes up her pen in
 your defence, you will both be equally careful
 “ not to give offence, either to Jew or Gentile,
 “ or the church of God,” 1 Cor. x. 32.

Whether I have given sufficient answers to
 your sixfold charge of hypocrisy, I leave to the
 determination of my readers; my own mind is
 perfectly satisfied, it triumphs in conscious sin-
 cerity: but though there is nothing you have
 said, or can say of me, which can give me a
 moment’s uneasiness; yet I acknowledge my
 feelings are somewhat hurt, at the illiberal
 manner in which you treat the Evangelical As-
 sociation, through the whole of your pamphlet.
 When Mr. Terry called upon me to enquire
 whether I acknowledged myself the author of
 the letter to you, he assured me there was some
 of

of those gentlemen, whom you very much respected; and though, as he told me, I should have "*A most severe trimming*;" which I consequently expected, yet I hoped your daughter would pay some respect, at least to her father's friends; and in general, that from a lady's pen so many truly respectable and valuable characters would be treated in milder language, softer expressions, and with titles less severe and shocking, than "combination, false apostles, deceitful workers," and such like; but I am disappointed, and for your sake, Sir, and Miss Morton's, I am sorry, very sorry, for the disappointment. "Tell it not in Gath, publish it not in the streets of Askelon, lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph," 2 Sam. i. 20. Whether it was the Association, or you, Sir, that gave the first offence, is not very material; though I really believe from my heart, and I doubt not but the Association, if they thought it worth their while, could amply prove it originated with you. But supposing this were not the case, but that you really had been treated ill by one of their number; nay, suppose they had all united to treat you ill? this could have been no vindication of your conduct to them: it would have given you a noble opportunity of triumphing over them, and proving yourself a minister, and true disciple of a meek and lowly Saviour, who when he was reviled, reviled not again; when he suffered, he threatened not,

" but

"but committed himself to him that judgeth
 "righteously," 1 Pet. ii. 23. By following his
 example, especially remembering what the A-
 postle says in the 20th verse of the same chapter,
 "For what glory is it, if when ye be buffeted
 "for your faults, ye take it patiently? but if
 "when you do well and suffer for it, this is
 "acceptable with God." Now, Sir, as your
 conduct is the very reverse of this, you certainly
 are reprehensible, even supposing the offence did
 not originate with you. I therefore don't won-
 der, that Miss Morton does not attempt to
 bring one solid argument in your vindication;
 it was impossible to find one to bring; it is not
 enough for her to say, that your expressions
 were scriptural; as that "we read of *Sir of*
Ham, and of the *land of Ham*, of *Cottish or ef-*
feminate men, and of *Barren souls*." That
 "*David speaks of water-spouts, and Solomon speaks*
of Mauls or Clubs." O, Sir, these arguments
 are weaker than a spider's web; the words mur-
 der and robbery, are to be found in the bible;
 but if you, or your daughter, were to commit
 murder or robbery, I believe every one would
 acknowledge your conduct to be very unscrip-
 tural; it would be the weakest defence you could
 possibly make, to say those expressions are to be
 found in the bible; and here I must beg leave
 to observe, that Miss Morton, is at full liberty
 to display her talent of wit and humour with me
 and my name, as much as she pleases; but the
 word of God, is too solemn and sacred a thing
 to be sported and trifled with, it is putting an
 insult

insult upon its glorious author; and I hope, Sir, that when your daughter takes up her pen a second time in your defence, you will caution her not to stain your name, and dishonour your cause, by treating the word of God in so profane a manner. I do not apprehend that there is the least analogy between David's Water-spouts, and Solomon's Mauls, and a society of gospel ministers united for the excellent purpose of mutual edification: if amongst this Society, there are any to be found who disgrace it by pursuing a line of conduct contrary to their profession, far be it from me to attempt a vindication of them. You will please to remember in my letter to you, I spoke with caution of the Association: my words were these, "I have the
 "honour and happiness to be personally ac-
 "quainted with some of them, and I believe
 "they are most of them so well and so publickly
 "known, &c. You may observe, that I did not speak in a universal, but in a limited sense; I wish, in your Modern Plasterer, you had done the same. As to the gentleman with whose character you make so exceedingly free, as I never heard him preach but once in my life, and that several years ago, and never saw him above twice in my life; I am not sufficiently acquainted with him, to be able to enter into a vindication of his conduct: I shall leave his defence therefore to his own conscience, if that acquits him, he is happy.

As

As to the charge you bring against Mr. Beck, of asserting " Mr. H. to be of a blood-thirsty " spirit ; one that would, if it was not for the " laws of his country, swim this metropolis " with blood ;" it is well known that Mr. Beck, positively denies the charge ; and I am informed by some who heard the sermon alluded to, that he was far from making use of any such expressions ; the substance of what he said was, that when men of a very ingenious turn of mind were actuated by a bad spirit, they might do a great deal of mischief in the world. Mr. Beck, absolutely denies having Mr. Huntington at all in view, when he spoke these words : I received this information from so respectable a quarter, that I cannot for a moment doubt the veracity of it ; I could as soon doubt my own existence. I wish, Sir, your ears were not quite so open to talebearers, and that you would not employ spies to go about from meeting to meeting, to gather up scraps of sermons, and after putting their own constructions upon them, perhaps quite contrary to the preacher's meaning, convey them to you, in order that you may fill the christian world with noise and bustle : or at least that they would not employ themselves in such out of the way business, which to my certain knowledge, they have done in times past.

As to the second part of the charge you bring against Mr. Beck, viz. that he asserts, " you " take texts that a wise man would be ashamed " of, and that modest men would blush at."

Give

Give me leave to observe, that a truly wise man, is always a modest man ; and though every word of God is like its divine author, pure and holy in itself ; yet there certainly is some passages of scripture, not altogether proper to furnish discourses from the pulpit ; and this, is not from any impurity or fault in the sacred oracles ; no, but from the fault and depravity of human nature. And I have a female friend of my own, who heard you—once from a text similar to what Mr. Beck alludes to, and she acknowledged to me, that she found her feelings exceedingly hurt, at the indecency and indelicacy of your sermon. But it is not in sermons only, that you break through the rules of modesty. In one of your letters to Miss Morton, you seem to forget that you are writing to a lady, and propose a question to her, which it would have done honour to her delicacy, if she had not answered in the explicit manner she has ; but as I do not choose to transcribe the expressions, I shall only refer my readers to the passages where they may be found, and proceed without saying any more upon this subject. Letter xxxvi. p. 402—427.

Before I conclude this head, I must beg leave to observe, not only to you, Sir, but to the gentlemen of the Evangelical Association also ; and not only to them, but to the christian world at large ; and that not by way of teaching them, **it is** the furthest thing from my thoughts, but only to stir up their pure minds by way of remembrance

membrance, that if the apostle Paul was now upon earth, I apprehend he would address the churches of Christ in the present day, in much the same language as he did the church of Corinth. "Now I beseech you brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind, and in the same judgment, 1 Cor. i. 10." When you are thus united, you will stand terrible as an army with banners, against all the oppositions of error. When will Mr. Huntington, lay aside his wrathful disposition, and exercise his pen against Arianism, Socinianism, Popery, Arminianism and such like? even then remembering the exhortation contained in my motto; instead of pointing it, (dipped in gall and vinegar) against those who love the Saviour, and preach his gospel in sincerity and truth. And when differences arise, why might they not be enquired into coolly and calmly, and healed in the spirit of love and gentleness? Angry passions and bitter words ought never to be brought into the field of religious controversy; they can neither ornament nor discover truth, but they can grieve and quench that holy spirit, in whose light alone we can see light, and without whose divine illuminations, we shall walk in darkness.

I come now to my third proposition, which is first to consider the nature of the divine law, as a covenant of works; the glorious method
by

by which it ceases to be a covenant of works to the believer, which will lead to a few thoughts on the nature of the divine law, as it is the rule of the believers gratitude and duty.

In my letter to you, Sir, I addressed a few lines to your most serious consideration upon this subject; whether they met with that candid attention from you, which the importance of them deserved, I cannot pretend to say.—They were words of truth and soberness, but as Miss Morton does not appear to have understood them, though I endeavoured to write with as much clearness and perspicuity as I could, I shall attempt by the divine assistance, to enlarge a little here upon the same subject, and I sincerely wish, and humbly hope that my readers will be so judicious as to try and examine my ideas by the scriptures of truth, weigh them in the balance of the sanctuary, and if they are found wanting, if they will not stand the test of that divine touchstone, let them be rejected as counterfeit coin, but if they are found to be consistent with the word of God, built upon the foundation of eternal truth, let it be received with that attention and love that the truth of God demands, whether it proceeds from the eloquent lips of an Apollos, or is expressed in the meaner and more simple language of a babe.

The covenant of works was originally made with Adam in paradise, when he had power to fulfil it as the federal head of the whole race of mankind; the continuation of his own bliss,
and

and the felicity of his children, depended upon his obedience to the divine command ; and the threatening of death was pronounced against him, and in him against all his posterity, in case of disobedience, which afterwards took place; and which left him and all his posterity under the curse of God, utterly unable to make any satisfaction to the divine justice for the breach of the command, and totally destitute of power to obey any laws, which Jehovah as a great and glorious sovereign, might think fit to promulgate in future time to his creatures ; because whatever God wills, must be just and holy, like himself, but the nature of man by the fall, was become altogether unholy, nay, enmity itself, against God, and every thing that is like him. But though man thus lost all power to obey, the sovereign right of God to command, and the indispensable duty of man, (as his creature) to obey that command, remained the same as ever.

When the moral law, or the law of the ten commandments was given by God from Mount Sinai, it was spoke in thunders, in the midst of terrors, so that all the camp of Israel trembled ; and even Moses the man of God, exceedingly feared and quaked, and the people intreated that they might not hear the voice of God any more, but that they might receive his will from the mouth of his servant Moses. And the Apostle informs us, was not so much from the terror they were in, from the awful sound of the trumpet and the solemn indications of Jehovah's presence

sence, which they seem to assign as the reason; as from the enmity they felt against the holy law, Paul says, "For they could not endure that which was commanded," Heb. xii. 20. And yet, though they could not endure it, their very nature being directly opposite to its holiness and rectitude; yet they told Moses they would hear it, and do it, but they spoke in the blindness and rashness of their hearts. The infinite God himself, seems as it were to lament their folly and ignorance, in binding themselves by such a promise: he says, "O that there were such a heart in them, that they would fear me, and keep all my commandments always," Deut. v. 29. Thus they received the moral law as a covenant of works, they supposed themselves able to fulfil it, and expected life and salvation by their obedience to it: and these ideas were not only formed by those who stood at the foot of Mount Sinai, when the law was given; but are so deeply rooted in the human heart, so very closely interwoven with the very nature of fallen man, that nothing but the illuminating grace of the Holy Spirit, can convince him of the utter impossibility of being saved by a covenant of works, and make his proud heart willing to be saved by a new and better covenant.

The moral law, or the law of the ten commandments, I apprehend to be so perfect, as to contain the whole mind and will of God, as to what his wisdom thought proper to prescribe as the rule of right to his creatures, so absolute-

ly perfect, as to need no addition ; but yet it pleased him in succeeding generations, while the cannon of scripture was compleating, to give numberless precepts, exhortations, and dehortations, not by way of adding new commands, but as explanatory of the divine meaning, contained in those before delivered on Mount Sinai ; and therefore, though they are not exprest in so many words, in what is called the moral law, yet they are contained in that law, they are founded upon it, and are as much and as properly parts of it, as the branches and leaves of a tree, are parts of a tree, though they are not the body, nor the root.

The language of the law, as a covenant of works is, Do this and live. It promises life, as the reward of obedience ; “ the man that do-
 “ eth them, shall live in them,” Gal. iii. 12. and it threatens a curse and death, as the punishment of disobedience. “ Cursed is every one
 “ that continueth not in all things which are
 “ written in the book of the law, to do them,” Gal. iii. 10. “ The soul that sinneth it shall
 “ die,” Ezekiel xviii. 4. And yet, notwithstanding this, the great Lawgiver, never designed the law to give life, neither spiritual or eternal, to any of the fallen sons of Adam ; he had before determined, what he declares in his word, by the deeds of the law, “ there shall no
 “ flesh be justified,” Rom. iii. 19. Gal. iii. 11. These considerations led the apostle to inquire,
 “ Wherefore then serveth the law ?” Gal. iii. 19.
 And

And he immediately returns a most important answer, "It was added because of transgression;" it was not given to be the way of salvation, a key to the kingdom of heaven, but quite the contrary, "that the offence might abound," Rom. v. 20. "That every mouth might be "stopped, and all the world become guilty before God, Rom. iii. 19. So far from being the minister of life, "it is the ministration "of death, the ministration of condemnation," 2 Cor. iii. 7, 9. "It worketh wrath," Rom. iv. 15. and that not from any fault or insufficiency in the law, but from the insufficiency and depravity of human nature, "the "law is weak through the flesh," Rom. viii. 3. A man cannot be saved by a covenant of works except he fulfil the conditions of it; it demands a perfect, sinless obedience, it will not be satisfied with a partial, or even sincere obedience; it will accept of nothing less than a perfect righteousness, unspotted, unpolluted with the least mixture of sin. Now man by nature being altogether sin, a leper from head to foot, it is impossible for him to work any such righteousness, or yield any such obedience; all his thoughts, words and actions flowing from a corrupt source, must also be corrupt: "Who can bring a clean "thing out of an unclean?" Job. xiv. 4. He is therefore hopeless and helpless, as to salvation by the works of the law, and must stand a guilty criminal, the subject of its most dreadful denunciations.

When I observed, in my letter to you, Sir, that "the law as a covenant of works, has nothing to do with the believer in Jesus;" I really thought it had been your sentiment as well as mine, but Miss Morton, informs me, that I was mistaken in that; and as that lady is doubtless well acquainted with the doctrines you preach, and cannot be supposed to misrepresent her father's sentiments, I must take it for granted that you do not believe that "the law as a covenant of works, has nothing to do with the believer in Jesus." She says, "She never heard you say so much against the law in her life:" She says, "*You do not plough with his beifer, and therefore you cannot find out his riddle.*" I believe the law as a covenant of works, commands love to God and the neighbour, and the gospel reveals and gives this love, without the application of which no flesh can be saved, (agreeable to Mr. Huntington's doctrine) and further, the law commands good works;—and God works in the believer both to will and to do them."

If this is your doctrine, Sir, as Miss Morton, absolutely affirms it is, I must beg leave to say, it is a very unscriptural doctrine; and the Evangelical Association need not entertain suspicions of your being an Antinomian, you are in more danger of legality; for whoever preaches such doctrine as this, is far from preaching evangelic truth; it is what good old Bishop Latimer used to call, "Mingle mangle, neither law nor gospel." "The law as a covenant of works,"
 "com-

“ commands love to God and the neighbour :” this is a truth I acknowledge, “ and the gospel “ reveals and gives this love.” The love that the gospel reveals, is the love of God to sinners ; the covenant of works did not command that, it comes free ; it commanded the love of the creature to God and the neighbour, and this you say, “ the gospel gives ;” so it does, I acknowledge, when brought to the heart with power ; but that the gospel gives this love, or any other grace, in order to enable the believer to fulfil the law as a covenant of works, is a proposition which I absolutely deny. That “ the law commands good works, and God works in the believer both to will and do them,” is a great truth ; but that this is done in order to fulfil the law as a covenant of works, is totally repugnant to the truth of the gospel. O Sir, these are sad confused ideas, calculated to mislead your hearers ; and really, if Miss Morton had not positively affirmed this to be your doctrine, I could not possibly have believed it ; but as your daughter cannot be supposed to be mistaken, or to have any design to slander you, I am under a necessity of giving credit to it. However, whether it is your sentiment or not, I must repeat my former assertion, viz. “ That the law as a “ covenant of works, has nothing to do with “ the believer in Jesus ;” and I repeat it, because it is one of the grand fundamental truths of the gospel, a truth that bears the stamp of heaven upon it, and has been sealed with the

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blood of a great part of the "noble army of
"Martyrs."

As Adam, before the fall, stood as the federal or covenant head of all mankind ; so when the great God our Saviour was manifested in the flesh, he stood as the federal or covenant head of all God's elect people. By the disobedience of the first Adam, many, viz. all his race, whom he represented, were made sinners ; so by the obedience of the second Adam, the Lord from heaven, many, that is, all the election of grace whom he represented, were made righteous, Rom. v. 19. The prophet Daniel very particularly informs us what was to be the work of the Lord Jesus, when he appeared upon earth, as the Redeemer and Surety of his people ; he says, it was "to finish the transgression, and to
"make an end of sins, and to make reconcilia-
"tion for iniquity, and to bring in everlasting
"righteousness," Dan. ix. 24. This was all that was requisite to be done for the salvation of his people, they were under the curse of a broken law, that was to be removed ; "they were with-
"out strength," Rom. v. 6. to yield the holy law of God any obedience, and therefore that was to be fulfilled, in order that God might accept them as righteous persons ; for he had solemnly declared, "that he would not clear
"the guilty," Exod. xxxiv. 7. This was that will of the Father, that glorious work which the Lord Jesus had to perform ; and his readiness and willingness to perform this work, is
most

most beautifully exprest in Psalm xl. 7, 8. " Then said I, lo, I come: in the volume of the " book it is written of me, I delight to do thy " will, O my God: yea, thy law is within my " heart." The heart of the Saviour was the throne of holiness; and though the perfection of the law is " exceedingly broad," Psal. cxix. 96. the perfection of his nature was equally extensive, and this rendered him sufficient for the great work he had undertaken: the whole of his life was spent in obedience to the law as a covenant of works, he not only fulfilled it, but " magnified and made it honourable," Isaiah xlii. 21. and this not for himself, but as the great Surety and Covenant-head of his people, in their name, place, and stead; so bringing in an everlasting righteousness, which being imputed to them (in the same manner as Adam's transgression was imputed to them) God can " be just, and the " justifier of the ungodly, who believe in Jesus," Rom. iii. 26. Rom. iv. 5. This I apprehend, was one part of the great work the Saviour had to perform, for the salvation of his people; and the second thing was, to redeem them from the curse of a broken law; and this he did by bearing it himself, " being himself made a curse " for them," Gal. iii. 13. The sufferings and death of an incarnate God, rendered a full and compleat atonement and satisfaction to the divine justice for all the sins of an elect world; and in consequence thereof, they are for ever pardoned and blotted out from the sight of God, and are

as though they never had been. "I, even I am he that blotteth out thy transgressions, for mine own sake, and will not remember thy sins," Isaiah xliii. 25. Faith brings the knowledge of this pardon and redemption home to the soul, Rom. v. i. And though the holy law may sometimes as it were search the believer's conscience to find out sin, and the accuser of the brethren may bring charges against him, yet notwithstanding that, God beholds him in his well beloved Son, washed in the blood, and cloathed in the righteousness of Jehovah Jesus; and therefore declares, "He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel," Numb. xxiii. 21. He says, "Thou art all fair my love, there is no spot in thee," Canticles iv. 7. because he hath made him to be sin, (or a sin-offering) for us, who knew no sin, that we might be made the righteousness of God in him," 2 Cor. v. 21.

This is the glorious way by which the believer in Jesus is delivered from the law, as a covenant of works: I may venture to affirm, that it has no more to do with him in such a point of view, than it has with the Redeemer himself, now he is exalted in heaven. The law as a covenant of works is dead to the believer, and the believer is dead to the law, as a covenant of works, Rom. vii. 4. therefore, says Paul, "we conclude that a man is justified by faith, without the deeds of the law," Rom. iii. 28. Whosoever of you are justified by the law,
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ye are fallen from grace," Gal. v. 4. And the same apostle, upon these grounds exhorts believers to stand fast in the liberty wherewith Christ hath made them free, and not to be again entangled with the yoke of bondage, Gal. v. 1.

This free and full salvation, and the sovereign love from whence it flows, is the love which the gospel reveals, indeed it is the gospel itself; the blood and righteousness of the Lord Jesus Christ is the way, and the only way by which the divine attributes of mercy and justice can be reconciled and glorified in the salvation of sinners. The thunders of Mount Sinai be hushed into a calm, and the holy and righteous law of God be stript of its horrors and terrors, and become the subject of the believer's delight. But though it has thus ceased to be a covenant of works to the believer in Jesus, and in such a point of view, has no existence; yet as the declared mind and will of God, as the invariable rule of right, it still does exist, and must exist for ever. The covenant of grace provided for the honour of the divine law as a covenant of works, by giving a surety who should in the name and stead of his people make a sufficient atonement to the divine justice for all their breaches of it, and yield it not only a perfect, but also an infinite obedience, he being the infinite and eternal God manifested in the flesh. And this being done, the law ceasing to be any longer a covenant of works, becomes subservient to the covenant of grace in two things;
first

first, it becomes a schoolmaster to bring us to Christ, Gal. iii. 24. And secondly, it becomes the rule of the believer's gratitude and duty.

Here, Sir, I suppose you will object, and say, it is the spirit of God only, who can bring sinners to Christ. I heartily agree with you in this; the law knows nothing of life and grace, and consequently can give none; but yet as Paul says, "The law was our schoolmaster to bring us to Christ," Gal. iii. 24. I do not choose to contradict the assertion of an inspired apostle, I rather wish to understand his true meaning, which I am persuaded cannot be derogatory to the honour of the spirit of God; and which I apprehend to be this, that the law in subservience to the covenant of grace, in the hand of the holy Spirit, is made a schoolmaster to bring us to Christ. The same apostle says in another place, "by the law is the knowledge of sin," Rom. iii. 20. "Nay, I had not known sin but by the law," Rom. vii. 7. And the psalmist declares, "The commandment of the Lord is pure, enlightening the eyes," Psal. xix. 8. Now the law of itself, can never give the knowledge of sin, or communicate light to the dark understanding, but when the Holy Ghost is pleased to take it in his omnipotent hand, he makes it instrumental of effecting the great work of convincing his people of sin. You will please to remember, Sir, that even the gospel itself, with all its glories and excellencies, if it be not brought

brought home to the heart by the power of the Holy Ghost, will only be the favour of death to those who hear it, 2 Cor. ii. 16. to say therefore that the law is a schoolmaster to bring us to Christ, is a scriptural and judicious expression.

Secondly, it becomes the rule of the believer's gratitude and duty. The divine law is the invariable rule of right, and whatever is contrary to that, must be wrong, that is sin; "for sin is the transgression of the law," 1 John iii. 4. Now as God, as a sovereign, has a right to command, so all his creatures are under an indispensible bond of duty to obey; but how much more his children? and though the Lord Jesus lived and died to fulfil the law for them as a covenant of works, and to redeem them from its penalty, can it be supposed that in so doing, he discharged them from that bond, or obligation of duty they were under to God, as their Creator and Father? certainly not, the infinite love of God discovered in the redemption of his people, must necessarily, instead of discharging them from, lay them under a thousand fold greater obligation to make his mind and will the rule of their life and conduct. The covenant of grace engages to write the divine laws in their hearts, and to put them in their minds; how then can they do otherwise than make them the rule of their conduct? but you rather choose to take the whole bible for your rule; now this is a very vague and injudicious expression,

pression, and leaves your hearers and readers doubtful as to your meaning. The whole of divine revelation may be divided into two parts, the law and the gospel; the law takes in every thing of a commanding, preceptive nature, from Genesis to Revelations ; and all the rich display of free grace, sovereign love and mercy in Christ, Jesus, gracious declarations and unconditional promises, from Genesis to Revelations, constitutes the gospel. Now if you believe the divine law in this point of view, to remain as a rule of conduct, why do you quarrel with the faithful ministers of the gospel for asserting this very thing, and represent them as being work-mongers" and "legal?" this would at best be only quibbling with words, to no profit, but to the subverting of the hearers, and very unbecoming a gospel minister; besides, it proves that you really do not take the whole Bible for your rule, for if you do, you must of necessity take the moral law, which is so great a part of it. I was conversing one day with a gentleman in the ministry, who informed me that he entirely coincided with you, Sir, in sentiment; and he declared to me, that "if he believed the "moral law still to remain as the rule of a believer's conduct, he would throw off all religion, and turn Atheist at once." This was plain, but it was honest; however I think it was a very injudicious and unscriptural, as well as unreasonable expression. Before I dismiss this head,

head, I must beg leave to enquire, if the law is totally annihilated and has no existence? What is sin? you will perhaps answer as the above-mentioned gentleman did, when I proposed that question to him, that there is no sin to a believer, because it is not imputed to him: but if you do, I must beg leave to affirm that this is a very weak argument, for though the sins of a believer are not imputed to him, being pardoned by the blood of the Lamb; yet if those actions which are contrary to the holy law of God, had not the nature of sin in them, they would not stand in need of pardon, for where no law is, there is no transgression, Rom. iv. 15. but that the law does remain as a rule of conduct; I gather from Eph. vi. 1—3. there the apostle is enforcing the duty of children to their parents; but he gives them no new rule, he sends them to the law of the ten commandments to read their duty there: and in Rom. xiii. 9, 10. he sums up and comprehends the whole divine law in one little word LOVE; and this remains to be wrote upon the heart of God's people by the finger of the eternal Spirit, and to be the rule and directory of their life and conversation: "If ye love me, (says the lip of truth,) keep my commandments," John xiv. 15. And this naturally brings me to the fourth thing proposed, which is to shew,

What are the effects of the gospel when brought to the heart with power, or in other words,

words, what is the spirit and temper of the gospel.

The heart of man by nature is intirely destitute of divine love, either to God or man; "it is enmity against God," Rom. viii. 7. but the sum total of the law, is love; "and God engages in one of the exceeding great and precious promises of the new covenant, to write his law, upon the hearts of his people," Heb. viii. 10. He begins this great work in their conversion, he carries it on in their progressive sanctification, and perfects it in glory; and therefore there is no impropriety in saying, the believer longs to have the law written upon his heart. I am persuaded it is, and must be his anxious desire; and while he ascribes all the glory of fulfilling the law as a covenant of works, to his exalted Redeemer, he cannot be satisfied without having the law fulfilled in him, by the work of the spirit upon his heart, mouldering him into the glorious image of the divine perfections, the apostle informs us, "The end of the commandment is charity out of a pure heart, and of a good conscience and of faith unfeigned:" 1 Tim. i. 5. This is the end or sum of the commandment; this the Holy Ghost sheds abroad in the soul, when he brings the gospel of Christ home to the heart with power, Rom. v. 5. we have therefore only to enquire into the nature of this divine love, or charity, to determine what is the spirit and temper of the gospel: and

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in order to do this, the word of God must be our guide. Paul declares, " Though I speak
 " with the tongues of men and of angels, and have
 " not charity, I am become as sounding brass, or
 " a tinkling cymbal. And though I have the
 " gift of prophecy, and understand all mysteries
 " and all knowledge, and though I have all
 " faith, so that I could remove mountains,
 " and have not charity, I am nothing; and
 " though I bestow all my goods to feed the
 " poor, and though I give my body to be
 " burned, and have not charity, it profiteth me
 " nothing.—Charity suffereth long, and is kind;
 " charity envieth not; charity vaunteth not it-
 " self, is not puffed up, doth not behave itself
 " unseemly, seeketh not her own, is not easily
 " provoked, thinketh no evil; rejoiceth not in
 " iniquity, but rejoiceth in the truth; beareth
 " all things, believeth all things, hopeth all
 " things, endureth all things: charity never
 " faileth," 1 Cor. xiii. 1—8. " The fruit of
 " the spirit is love, joy, peace, long-suffering,
 " gentleness, goodness, faith, meekness tem-
 " perance: against such there is no law," Gal.
 " v. 22, 23. For it was fulfilled for them as a
 " covenant of works, by their Redeemer, and is
 " fulfilled in them by his Holy Spirit thus, " writ-
 " ing it on their hearts," Rom. 8. iv. and con-
 " sequently it cannot but be the rule of their life
 " and conversation.

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It appears then, that the spirit of the gospel is a loving and kind spirit, a humble and patient, a meek and gentle spirit; it is composed of every thing that is noble and generous, praiseworthy and excellent; it is a stranger to pride and haughtiness, wrath and bitterness, and every thing that is mean and contemptible: every thing of that kind springs from corrupt nature, and are the works of the flesh; but the spirit of the gospel is all sweetness and candour, altogether lovely and beautiful, like the glorious fountain from whence it flows. Happy would it be for the believer in Jesus, if there was nothing in his heart contrary to this divine charity; but there is the corrupt disposition of nature, as well as the heavenly disposition of grace: but where there is none of this divine charity, Paul declares there is no grace; for whatever gifts a man may possess, either as a man, or a preacher, if he have none of this best gift charity, he is but as sounding brass or a tinkling cymbal. Those who do possess this most excellent gift, I am persuaded feel the want of more of it, and therefore every christian will acknowledge the propriety of the Apostle's exhortation, to covet an encrease of it with fervent desire. Now Sir, I am very far from supposing that you are one of those unhappy mortals, who possess great gifts and abilities, and yet are no better than sounding brass and tinkling cymbals: and yet I wish to recommend that scripture to your serious con-

consideration, because you display so little of a christian temper, and so much of that disposition which is the very opposite to that divine charity, or love, which the Apostle speaks of as being the very criterion of a christian : it is not sufficient for a minister of the gospel that he preach the truth, even though he preach the whole truth, and appears zealous for the truth, unless he ornament his character, by manifesting somewhat of that spirit of meekness, forbearance and love, which is the distinguishing characteristic of those who are called to be saints, as well as to be preachers of the everlasting gospel.

— This was the practice of the great Apostle of the Gentiles, when the Roman governor charged him with being mad, and beside himself; with what sweetness and mildness, as well as firmness, did he reply, “ I am not mad, most noble Festus, but speak forth the words of truth and soberness,” Acts xxvi. 25. And he says of himself and fellow-labourers, “ Being reviled, we bless, being persecuted, we suffer it, being defamed, we intreat,” 1 Cor. iv. 12, 13. Can you, Sir, lay your hand upon your heart, and say, this is your practice also? I believe you cannot answer this question in the affirmative, if your Modern Plaisterer, and the pamphlet I have now under consideration; amongst others, may be allowed to bear any witness of your spirit and temper. The testimony they bear is this, that you know not what spirit you are of,

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you cannot bear the least opposition to your sentiments, and a word spoken against you, or even suspected to be so, though the suspicion may be groundless, sets you all in a flame: you rail, and call names, and cut off all those whom you construe to be your opposers, as having no part or lot in the kingdom of grace and glory. But this is all self, and nature; it is not the Spirit of God, nor the temper the gospel inspires when it is brought home to the heart with power; that is, the spirit of meekness, patience, and forbearance; and they are happiest and most like their Master, who possess the greatest share of it. When the christian is actuated by that divine charity or heavenly disposition, that "suffereth long and is kind, that vaunteth not itself, is not puffed up, is not easily provoked, thinketh no evil, beareth all things, hopeth all things, endureth all things;" then he looks like himself, a child of God, and an heir of glory; then he glorifies the Saviour whose name he bears, and adorns the holy religion he professes. But when he lays this aside, when he gets into his own spirit, and manifests a temper full of rancour and bitterness, and more particularly when he directs his spleen against his brethren, the heirs of the same kingdom with himself, he appears, not like a disciple of the meek and lowly Jesus, but like one that never heard of his name; he dishonours his profession, and I am persuaded, brings guilt and distress.

tress upon his own mind ; for the Holy Spirit
 will never shine upon the soul with his divine
 comforts, while it is indulging a disposition so
 hateful in his sight. But when the christian is
 living under the influence of divine love, love
 to God, and in consequence thereof, love to his
 brethren ; if when he is persecuted, or slander-
 ed, he is enabled by divine grace to exercise the
 spirit of the gospel, to bear it patiently, to " love
 " his enemies," to pity and pardon his persecu-
 tors, to pray for them that hate him, and use
 him despitefully, so returning them good for
 their evil, and heaping coals of fire on their
 heads, according as he is commanded, Mat. v. 44
 Rom. xii. 19, 20, 21. then his mind enjoys a
 sweet calm in the midst of the storm, the peace
 that the world can neither give nor take away ;
 and he gains a far nobler victory over his ene-
 mies than he possibly could if he fought them
 with their own weapons, and returned them evil
 for evil, and railing for railing. May the God
 of salvation, with whom is the residue of the
 Spirit, pour out a double portion of it both upon
 his ministers and people, to heal all their
 breaches, to subdue every unbecoming temper,
 and to fill their hearts with that heavenly love,
 that divine charity, which shall endure for ever,
 when faith is swallowed up in sight, and hope
 in the enjoyment of blessedness.

5thly. I am now to conclude with a few
 thoughts more particularly addressed to Mr.
 Huntington and Miss Morton.

And here, Sir, I must beg leave to repeat, and that with great sincerity, what I said in my former letter to you, (viz.) “ That I do not
 “ question your being called of God, both as a
 “ christian and a preacher, neither do I dispute
 “ your being possessed of gifts and abilities;” but though I really think this of you, yet I cannot agree with Miss Morton, in supposing you to be infallible, and that it is impossible for you to err. I hope you do not think this of yourself; if you do, you are got upon a very dangerous pinnacle indeed; however, your daughter ascribes this to you, and she would hardly venture to do that, if it was contrary to your sentiment. She says, p. 33. “ I am sorry to
 “ think that a man, disciplined by the law,
 “ for upwards of twenty years, and delivered
 “ with so high a hand, sent out by the great
 “ Prophet of the Church, and used to the con-
 “ version and establishment of so many hun-
 “ dred souls, should be so ignorant. Surely the
 “ Saviour has not fulfilled his promise, or the
 “ Spirit’s teaching must be very deficient in my
 “ father.” The first consequence which naturally arises from this assertion is, that if you are yet in a capacity of erring, it arises from want of faithfulness in the Saviour, and is the fault of the Holy Spirit: now to suppose this is little less than blasphemy. And the second consequence that arises from this assertion is, that if the Saviour has fulfilled his promise, and the teaching of the
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Holy Spirit has not been deficient in you, that then you have arrived to the very summit of knowledge, there is no possibility of your erring, and you are of course infallible. This is the very same argument on which the church of Rome grounds the infallibility of the Pope, and I am really afraid, that whatever Popes your daughter has renounced, she has got one still. But if this infallibility must be allowed to you, it must be allowed also to every minister of Christ, and every private christian in the world, for there is no promise in the word of God made only to Mr. Huntington, neither is the Spirit's teaching confined to you, Sir. I suppose you will not say it is, and therefore if you are infallible, your brethren must be equally so, if they are not, neither are you, and this is indeed the truth of the matter; you are not infallible, however highly you may think of yourself, or your daughter think of you; you are equally liable to error, both in principle and practice, as the weakest and meanest christian in the world, if left for a moment to your own heart and your spiritual enemies.

Now, Sir, if you do think thus highly of yourself, I am fully justified in repeating my former assertion, (viz.) that "you are too great by half." And here I must beg leave to remark, that your daughter, in quoting this passage from my former letter, in the 45th page of her pamphlet, has not treated me fairly, she has left out one
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of my words, and put in two of her own ; however, I shall pass over that and proceed. It is your conduct, Sir, and your writings, that have led me to conclude, that you are too great by half in your own eyes and esteem. Innumerable passages might be brought to prove this, but I shall content myself with selecting one. In the title-page of your Spiritual Sea Voyage, you assume a string of titles, which, though they sound very pretty, and really are ingenious, yet they do no honour to your humility. “ William Huntington, S. S. formerly a pupil under Moses, and instructed in all the wisdom of Egypt ; but lately a pupil at the feet of Jesus Christ, by him instructed in the language of Canaan ; for twenty years a fellow of Grace college, in the university of Sion ; fellow student with Jonah, Peter, Thomas, Manasseh, Mary Magdalene,” (what ! Mr. Huntington fellow student with a woman ?) “ and John Bunyan : Ordained in the well-remembered year of our Lord 1773, by the only right, the only reverend, the only Father, the only God and Lord, high Primate of heaven and earth, most gracious Archbishop of souls. Now under-chaplain to her most excellent majesty the royal Sheba, through sovereign grace, the queen of heaven, at her royal palace, Prosperity, in the metropolitan city of Salem, on the eminent mountain of Sion, in the land of Canaan.” Now some of these titles

titles belong to every christian under heaven, and others of them belong to every gospel minister, but yet it does not become any of them to assume such dignities to themselves. You assert of yourself, Sir, that you are a fellow-student with the apostles and prophets, and yet they appear of a very different temper and spirit from you. Isaiah says of himself, "I am a man of unclean lips," Isaiah vi. 5. And the great apostle of the Gentiles says, he was "less than the least of all saints," Eph. iii. 8. "For I am the least of the apostles, that am not meet to be called an apostle," 1 Cor. xv. 9. But these men, Sir, were in the valley of humiliation, at their master's feet in reality, while you appear to be exalted upon the mountain of pride and vain glory. This is a very dangerous place; if you saw yourself in a proper point of light, you would not think yourself worthy to be compared with the prophets and apostles: No, no, you would be for taking the lowest place, and then, instead of being reprov'd for pride and haughtiness, it might be necessary to say to you, "Friend, go up higher," Luke xiv. 10. Excuse my plainness; it is, I repeat it again, my duty to be faithful, I durst not flatter you; and, on the other hand, I assure you, Sir, I am no way your enemy; I respect and honour every thing in you that resembles him whose name you profess, and whose gospel you preach; but I cannot commend you in that which is wrong.

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My heart's desire and daily prayer to God for you, is, that his Holy Spirit may make and keep you humble, and give you a larger portion of that divine love or charity, without which, a man, though he may be as eloquent as Apollos, and as wise as an angel, is but like sounding brass, and a tinkling cymbol. I wish you to lay aside all bitterness and wrath, and that you may be enabled by divine grace, to walk humbly with your God, in the fear of the Lord, and in all the comforts of his holy Spirit, that you may be more and more an able and faithful minister of the New Testament.

It only remains for me now to address a few lines to Miss Morton's serious consideration. I hope that lady has found her queries satisfactorily solved, and her difficulties removed: I would have answered them one by one, as they stand proposed, had they been proposed in a calm dispassionate manner, and had contained sound sense and solid argument; but as they do not, I do not chuse to take that trouble with them; and yet I hope I have answered them sufficiently, though in a more general way. As to the illiberal and ungenerous manner in which that lady has been pleased to treat me, I wish to pass it over in silence, and I beg leave to assure her, that she has not said one word of me, that has been able to make me angry, or to occasion me one moment's uneasiness. I excuse her, because I know it was her great attachment to her spiritual

ritual father that led her to forget herself in the manner she has ; and this is not uncommon for young converts. If Mr. H. has been made the instrument of her conversion, it is her duty to love him, but let her take care not to love him too well ; let her follow him as far as he follows Christ, but not a step farther. If Mr. H. manifests an unchristian spirit of bitterness and wrath, let not Miss Morton break through the bounds of christian charity, moderation and good manners ; but when she writes again, and especially in the defence of her father, let her aim to write with that mildness and gentleness which at all times becomes the pious christian, and which must be very ornamental to the character of a lady of her good sense and politeness. A different line of conduct must be very injurious to herself, as well as disgraceful to her Father's character and cause.

I am arraigned at the bar, both by Mr. H. and Miss M. and condemned repeatedly and positively as being a stranger to the power of religion, but I must beg leave to appeal from their tribunal to a superior and more just one ; permit me to say, you are too rash in your judgment, and too severe in your censures ; but as for me, " My witness is in heaven and my " record on high," Job xvi. 19. and therefore it is a light thing for me to be judged by your judgment. You call upon me in very peremptory terms to give you an account of the work of God upon my soul ; but as this appears more

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like a demand than a request, you must excuse me if I decline giving you that satisfaction here; but if Miss Morton will lay aside her wit and humour, and also, bitterness and wrath, and will do me the honour of a visit, (but she must come in a good humour) and will make it plain to me, that she desires it not to gratify any vain curiosity, but for my edification and her own, I am very willing to give a reason of the hope that is in me, in the greatest sincerity, and I trust in the fear of God.

Before I conclude, I must beg leave to repeat the assurances I have already given you, Sir, that my former Letter to you, and also this, is intirely the production of my own pen; I have no coadjutors, no assistance, except the assistance of that God whose I am, and whom I desire to serve: neither am I hired, or employed to write by any person under heaven. I really am a volunteer in this business. If you do not think proper to answer me, I shall be led to hope that you are somewhat convinced of the impropriety of your past conduct, and then one great end of my writing will be answered; but if you should write an answer to this yourself, or employ an amanuensis to do it for you, I hope you will keep in mind the seriousness of the subject, and endeavour to write in the spirit of the gospel. I think I am fully warranted to look upon this publication as much your's, Sir, as your daughter's, as it was wrote by your knowledge,

knowledge, anonced by yourself from the pulpit, sold at your vestries, and published intirely under your auspices, you are therefore responsible for every thing it contains, whether it has done you honour or dishonour, ornamented or disgraced your cause and character, I leave to the judgment of your readers. As to the contempt you are pleased to put upon the writings of the great Witfius, it is a proof that you are a stranger to them; I shall not attempt any vindication of that great and learned divine, it would be the height of presumption; I shall only say, that as a writer, he as far excels the writers of the present age, as the brightness of the sun is superior to that of the moon and stars: I therefore sincerely wish you, Sir, to possess as clear a head, as warm a heart, as correct a taste, as candid a judgment, as much humility and zeal for truth, as the excellent Witfius did; and then you will shine bright indeed, and your usefulness be extended to future generations. He was a man of peace, of a sweet and heavenly temper, may you be so also, may you follow him, as he followed Christ, till you meet him in the kingdom of glory. This is the most sincere wish of

S I R, &c. &c.

MARIA DE FLEURY.

No. 31, Jewin Street.

ADVERTISEMENT.

IT having been industriously reported that the Letter to the Rev. Mr. Huntington was not wrote by me, or at least that there were others concerned in writing it, I think it is proper to assure the public, that the above report is totally false and groundless. I do most solemnly protest, in the presence of that Jehovah who is the searcher of hearts, that that Letter, and also this Pamphlet, is intirely my own: I have not had the assistance of any person under heaven in writing them; neither am I employed by any person or persons whatever to write them: I am intirely a volunteer in this business.

MARIA DE FLEURY.
4 OC 58

May be had of the Author, No. 31, Jewin-Street;

A few remaining Copies of Henry; or, the Wanderer reclaimed; a Sacred Poem.

An Elegy on the Death of the Rev. Dr. Gifford.

And an Hymn of Praise.

